2:Lowie E-4 (no date) 1946 SP8 Bororo SP8

534 resonators, as well as "polyglobular" trumpets consisting of three or four gourds joined with wax; stopless flutes; and the bull-roarer. Drums that now occur are suspect of White derivation.

535 Dances.—Among the dances may be mentioned that preceding [706] battle, in which the performers bend their knees in position and periodically shout as a chief shakes the gourd rattle. In the *Western Bororo* Jaguar dance, the hunter of a slain jaguar plays the part of [224] [782] the beast, being supposedly possessed by its soul; he wears the skin described above (pl. 89), also necklaces of jaguar claws and teeth, and [237] [825] executes furious leaps while the attending women wail. The object of the performance is to appease the spirit of the animal.

272 273 Beverages.—Besides their nut gruel, the *Bororo* drink palm wine: the acuri tree is tapped for its sap, which is allowed to drop into pots [756] or mortars and is quaffed from bamboo vessels. This beverage is drunk by incipient medicine men.

RELIGION AND SHAMANISM

771 Supernaturalism rests on two systems of belief with distinct and 776 rival functionaries.

725 (1) There are evil spirits who are the souls of dead baare (plural of bari; see below) or never were anthropomorphic; they normally dwell in the sky, but are able to visit the earth, where they are known as bope, [821] maeréboe, or waikuru. They cause falling stars and illness, can predict future events, but above all claim the prerogative as to various kinds of [753] food, which unauthorized mortals consume under pain of sickness [262] and death. The bope possesses a bari and eats the dishes in question [756] with the bari's mouth. These spirits also appear in dreams and reveal [787] the future, but they take no interest in the social life of the Indians [773] and do not in any significant way figure in any myth.

771 A bari becomes such through visitations of a bope. He must scrupu- 756 lously observe the rules laid down to him on pain of loss of power and [787] catching an incurable disease. However, the bope may render him invulnerable and give him the power to hunt game in the guise of a [754] jaguar. The bari may inflict disease and death, but also cures and confers other benefits on the tribe. A client will offer him a cigar, 771 whereupon the shaman calls on the bope, a number of whom led by a 756 spokesman then possess him. In doctoring, the bari smokes the 755 cigar, then the spokesman of the spirits asks why they have been called. One present explains, then the doctor sucks the afflicted parts, expectorating the putative cause, e. g., a beetle, which he scans, an- [562] nouncing his prognosis. Certain feminine diseases, however, he must not attempt treating lest he impair his supernatural powers. Most important of the bari's functions is the "consecration" of the food [262] [778] reserved to the bope—a procedure that ensures to himself the choicest morsels.

Even now
the ideal marriage is one contracted between a
582 grown man and a small girl. He contributes to the economy
586 of the house, makes ornaments for his young wife, defends
her from sexual assaults by other men, and, what is most im-
portant, he is the one responsible for the physical develop-
586 ment of the girl. The Bororo believe that the growth of the
831 breasts is the result of the man's handling the sexual organs
833 of his young wife. A good husband will try to enlarge the
opening of the hymen with his fingers so that the first in-
tercourse will be less painful, or, if he was particularly
831 good and patient, without any pain whatsoever. Only then,
833 after defloration, can the first menstruation be expected at
841 the next moon. Supposedly there also exists a direct rela-
tionship between the quantity of a man's sperm and the fre-
quency of menstruation of the woman he is having intercourse
with. The attentive husband will not drink those juices
which are supposed to increase the quantity of semen to spare
785 his wife the trouble of menstruating twice in a moon. Both
515 wife and husband fast while she is menstruating; they also
753 avoid drinking and taking baths. A girl who is having sexual
relations with several men will notify all of them when she
menstruates so that they may observe these rules, since
otherwise they can become sick.

844 The night before childbirth, the pregnant woman and her
828 husband--and her lovers, if she has lovers--try not to sleep
in order to avoid bad dreams. When the pain starts, the
woman, with the assistance of her mother and her husband's
mother or sister, goes into the woods where the child should

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846 Karl von den Steinen (a.c. /sic/, p. 503) mentions concerning this: "For two days father and mother do not eat anything, on the third day they can take only a little [753] warm water. If the father ate, he and the child would become sick." He adds: "Until the return of menstruation, the woman may not bathe."

Colbacchini (ibidem) writes, however, about the Bororo observed by him: "The mother bathes on the following day or a few hours after the delivery."

However that may be, in general one can say that, according to the customs connected with the birth, the progenitors behave in a similar way, making evident, in this respect, an equality of the sexes among the Bororo.

881 Also the initiations of the young men and women belong among the customs that often distinguish only one of the two sexes. Among the Bororo there is a feast when the young men receive the penis cases. They must spend the previous day in the forest, without any food (von den Steinen, o.c., [17] p. 504). I do not know whether the first menstruation is also celebrated among the Bororo as I was able to observe, for example, among the Tapirapé.

841 As the Bororo told me, during the menstruation of the 785 married woman, she and the husband would fast, in order [825] to become strong. Thus they could fight the ounce, the woman would also fight, upon being attacked by the feline. And thus they would also be able to run faster than the ostrich.

616 /127/ Like the Kaingang, the Bororo are also divided 171 into two exogamous "halves," the tugarege and the tcherae, which, according to Antonio Colbacchini (I Bororos Orientali, Pianta del villaglo /The Eastern Bororo, Plan of the village/), means the "strong" and the "weak." Among the Kaingang, too, one of the "halves" has "more strength" than the other one; and this distinction is made even among the four social "groups" of their tribe.

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[723] fixed, but frequently change faster than the mythology that [121] reflects them.

In another myth of the Bororo the man surviving after the great inundation, which destroyed everything, populated [262] the earth anew by means of marriage to a deer. For this reason, today, in general, eating deer meat is avoided. [753] The Bororo believe that they would get sick if they ate [789] it. Only in rare cases is the magic of a especially powerful bari capable of making this meat edible.

The Bororo told me: "There was a man who commanded the men, and a woman who commanded the women." The man was Baitogogo, the first and greatest chief and who has, [121] in the mythology, an important role as civilizer. This mythical division of the command between a man and a woman proves the complete social equality of the sexes.

[562] In summary, one can say, concerning the social position of the woman among the eastern Bororo: it is true that the female sex is considered very different from the male one, but in general it is not considered either [113] inferior or superior to it. /A bibliography for the "Bororo [128] orientais" is given on pp. 323-324 in the original source; see the foreign text. The end plates that refer to the Bororo, 9-14, 16-24, follow/.